

# The South African Outlook

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## CONTENTS

	Page		Page
THE OUTLOOK ..	161	Our Readers' Views :	
Fort Hare ..	164	Bantu Languages :	
South African Missionary		Uniformity and Spell-	
Institutions ..	167	ing Reform ..	176
A Code of Conduct for the		The late Mr. H. W.	
Urban Bantu ..	169	Masiza ..	176
Sursüm Corda ..	172	New Books :	
An All-African Lutheran		<i>The Question of Worldli-</i>	
Conference ..	174	<i>ness</i> ..	168
Student Christian Associa-		<i>Worshipping Together :</i>	
tion ..	175	<i>A Service Book for</i>	
		<i>Schools and Colleges</i>	173

## The South African Outlook

Adversity is the blessing of the New Testament.

*Sir Francis Bacon.*

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“Trumpeter, what are you sounding now?”

The opening of the splendid Livingstone Hospital for Non-Europeans in Port Elizabeth, costing well over a million pounds and accommodating more than four hundred patients, was an obvious opportunity for some fanfares about the social services being provided for Africans. The ceremony was performed by the Minister of Health, Mr. J. F. T. Naude, and he naturally and sensibly used the occasion for some resounding trumpeting. Of his long and impressive list the main items were:—

The Bantu are being encouraged to become doctors. The new medical school in Durban has cost £450, 000 and has the most modern equipment, being probably the only college for Non-Europeans in Africa where training facilities are on a par with those for European doctors.

The Native Builders Act has made possible large-scale training of Bantu building workers.

Very large Bantu housing schemes are being tackled by local authorities throughout the land, such as the Meadowlands scheme for 60,000 people or the Daveyton one for 70,000. These provide a great deal of profitable employment for the Bantu.

The Police force has been made so attractive for Bantu constables that today there are more than 11,000 in it.

The Government service is employing over 117,000 Non-Europeans in worthwhile jobs.

The State spends eight million pounds on Bantu education, more than any other power in Africa.

Millions of pounds are voted annually by Parliament for medical services for the Bantu.

In 1954 the State paid three-and-a-quarter million pounds to 280,000 blind and old-age Bantu pensioners.

Provincial hospitals provide 5,550 beds for Non-European patients and four million pounds is spent on their upkeep. In addition thirty-three private hospitals are subsidised, making available another 3,000 beds at a cost to the State of £450,000 annually. Transvaal hospitals alone treat nearly twelve thousand Non-European patients daily.

Bantu nurses are being trained in large numbers. The Nurses' College at Baragwanath alone accommodates five hundred and fifty African girls.

Now all these things are very good indeed and the sum of them is deeply impressive. They are real; they are actually being provided. It is good news, all of it; trumpets are unquestionably in order. Nevertheless, if the picture they present is to be seen truly and without distortion, there are two very important provisos which must not be overlooked. The first is that so much good should not be allowed to screen from view or minimise the very great needs which, it is clear, are simply not going to be dealt with; notably the inferior citizenship—if you can call it that, when it is no more than an inferior caste status—to which the Non-European is condemned. And the second essential proviso is that we must not present all this service as being provided solely by the Europeans and out of their own pockets alone. It is so common to hear Europeans doing just that and forgetting, or having completely failed to realise, that but for the services of the Non-European they would not be in a position to provide the normal amenities of life for themselves and their families.

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### An Essential for Progress in the Reserves.

It will be interesting to see what the reaction of Africans in the Reserves is going to be to the plan of the Native Affairs Department for reducing the number of farmers there and establishing villages and townships. It is a sensible plan and deserves to succeed. Reserve holdings are uneconomic because they are too numerous and consequently too small. Besides, with so many men away from home at work in the mines and towns, there are not enough able-bodied people to work them properly. Larger farmlets would offer much better prospects for successful production farming; but that means fewer farmers and



more non-farmers. The latter must have places in which to establish their homes, and some sort of occupation, if they are not away at work. To this need the village is the answer all round the world.

In an area like the Transkei, villages, as distinct from the cluster of huts occupied by the various members of one family, have tended to spring up here and there more or less by chance—whether round an administrative post with its magistrate and police, or alongside the chief's place, or at some focal point like a much frequented drift. (How many English towns embody the word 'ford' in their names and thus indicate the original reason for their existence.) Here is a familiar, natural evolutionary process found wherever rural populations increase and reach out for fuller living. It would seem to be a wise thing to try to encourage and plan it a bit, choosing sites with care and plotting the lay-outs so as to provide fittingly for the essential amenities. Can the reserves possibly carry their heavy and growing population in any other way?

Besides, a village creates opportunities for many desirable things which will enrich life in the country,—for societies, clubs, sports, for the practice of trades and handicrafts, for adult and homecraft education, and so on. With the economic situation in the reserves so terribly serious, and with the experience of so many countries pointing in this direction for the cure of it, it is to be hoped that the new policy will be welcomed without suspicion and that full co-operation for it will be forthcoming.

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### A strange Appeal.

For reasons which will seem to very many people inadequate and unreal the highest executive body of the Federation of Afrikaner Culture Societies, the Afrikaanse Nasionale Kultuurraad, has recently passed a surprising resolution. It runs:—

"The A.N.K. would like to express to the people in very unequivocal terms its conviction that it is not in the interest of our cultural and religious life to take part in Carols by Candlelight, for the following reasons:

"In the first place, Christmas is essentially a family festival which should be more appropriately celebrated in the church and in the home.

"Secondly, the practice leads to levity and shallowness in the spiritual meaning of Christmas."

We should like to think that such an unhappy decision will have no effect at all, not merely because its authors appear to give *kultuur* precedence over religion, but because it would weaken a spiritual effort which has in recent years and with increasing effectiveness been lifting up a banner against the total secularisation of a great Christian festival,—a tendency which all lovers of the Babe of Bethlehem cannot but deplore. The first reason given seems to us wholly to miss the true aim of these gatherings.

They were inaugurated by people who hoped that they might serve to carry the word and fact of Christ to the attention of thousands who never attend regular Christian worship, but are, albeit unconsciously, in desperate need of the Saviour. We know that there have been some of them who, like the shepherds of old, have been led to say, "Let us now go even unto Bethlehem," and have found Him there. And for the second reason, it is enough to suggest that if and where it is true that there is a wrong atmosphere, there, surely, is a challenge which Christ-lovers will not wish to refuse, to collaborate and so help to ensure such arrangements and such a spirit of reverence as will make the gatherings instinct with the spiritual message of Christmas. Where this is done there is a most attractive witness offered to the godless, "the which," as the old Puritan William Gurnall would have said, "is most displeasing to the Devil."

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### The Ways of Censors.

Modern public boards and committees, with their genius for interference and for upsetting the old usages to make way for the allegedly better, are often very annoying to harmless conservative folk who cherish the old ways and the old freedoms. But now and again it happens that one or other of these meddling boards, which for some important reason we have set over ourselves, does succeed in being very entertaining. Assuming that there is at least some truth in reports which have come to the surface in the press, we are indebted to the board in charge of the censoring of books coming into the country for a couple of smiles. For instance, it has been stated, apparently in all seriousness, that some books have been banned solely on the ground that their dust-covers were unpleasant or for some reason unacceptable, even though their contents were harmless. How can we suppress a smile? But a deeper chuckle greets the news that Mrs. Sewell's much-loved childhood classic tale of a horse, "Black Beauty," came under the ban on account of its unsuitable title! Will it be the turn of the Friesland cattle next, on account of the integration of black and white on their hides?

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### Progress in Urban Native Housing.

In two of the paragraphs omitted from the address which will be found later in this issue Mr. F. W. C. Buitendag refers reassuringly to the strenuous efforts being made in the sixteen main urban centres of the Union to overtake the backlog in urban Native housing requirements. During the past three years, he says, 18,274 new housing units have been provided, and "following in the wake of constructive planning and reorganisation which have been such gratifying features of Urban Native Administration in the Union of late, it is reasonable to expect that this figure could well be doubled if not trebled over the next



three years. An equally virile approach to the problem is reported from the Federation. I accordingly make bold to say that the next decade will see this urban administrator's Everest, the provision of adequate housing for our urban Bantu population, conquered once and for all."

In this connection he quotes some significant figures of the actual expenditure by local authorities on Bantu housing for the financial years ended 31st March, 1953,4,5, as follows :—

<i>Sub-Economic</i>	<i>Economic</i>	<i>Total</i>
£2,040,278	£792,262	£2,832,540
1,983,102	1,693,957	3,677,059
699,465	2,499,529	3,198,994
£4,722,845	£4,985,748	£9,708,593

Local authorities also spent £206,817 from beer-hall profits and other sources, while during the same years housing schemes were approved by the Minister of Native Affairs to the value of £3,736,988, £4,595,798, and £5,843,587 respectively, or £14,176,373 in all.

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#### University Scholarships in the Central African Federation.

It has been announced by the Federal Ministry of Education that it is making provision for a number of scholarships and grants which will be awarded to applicants who are accepted as possessing sufficient academic ability. The details are as follows :—

Six scholarships of the value of £250 per annum for approved degree courses in the United Kingdom.

Twelve scholarships of £150 per annum tenable at the University College of Rhodesia and Nyasaland. Until 1958 these awards will be tenable also at the Medical School of the University of Natal and at Fort Hare and Roma, but their value then will be equal to the combined current tuition and residence fees payable by students at the college concerned.

Eighteen Grants, awarded on consideration of ability and means, and tenable by holders of scholarships if necessary, of values from £50 to £250 per annum.

An unspecified number of loans of up to £150 per annum will also be available to approved students of adequate ability and qualifications but of limited means.

Interested persons should get into touch with the Federal Secretary of Education, or with the Directors of African Education in either of the Rhodesias or Nyasaland.

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#### The Australian Aborigine has a future.

Across the southern ocean comes the very interesting news that for the first time in two centuries the population of Australia's aborigines actually shows an increase, and that there are good reasons for thinking that this is no mere

chance matter, but that the tide is really running the other way at last. With no possibility of any precise figures being available, it is generally reckoned that when the white man first came to the continent in the second half of the eighteenth century these primitive, scattered groups numbered perhaps 300,000. They were found to be as primitive and retarded as any human beings known elsewhere in the world. Their life was semi-nomadic, without houses, clothes, domestic animals (except dogs), or farming. It was not surprising that with resources so limited they proved quite unable to adjust themselves to the changes and limitations which came with the white man. Governments tried to protect them, but without any response or success. They came to be regarded and to regard themselves as a doomed race. Census after census their numbers dropped in spite of all that was done for them, and that, especially in later years, has been a great deal. The reserves secured to them comprise 64,000 square miles or about an eighth of the whole country. Australia takes her responsibilities towards them very seriously in spite of much disappointment and some unhappy memories. To-day, with their numbers back over the 40,000 mark, she may well congratulate herself that the tide has turned and that her generous policies appear at long last to have secured a future for her most primitive citizens.

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#### He served his people.

This tribute was true beyond question of Mr. Richard Victor Selope-Thema who passed to higher service in September. He belonged to the Pedi tribe and was born in the Pietersburg District of the Transvaal. From his early schooling there he came for some years to Lovedale for further study. After that he spent a short time in a Native Recruiting Corporation office near his home, but later settled in Johannesburg. Here he soon began to emerge as a spokesman for his people and was a foundation member of the African National Congress, serving it for some time as secretary. Dr. Aggrey's visit to South Africa in 1921 brought a powerful influence into his life and he preached and practised the faith of working with the white people. Perhaps because of a certain defect of speech he exerted more influence as a writer than as an orator. He was the first editor of *The Bantu World* and a very able one. He also served most valuably as a member of the Lovedale Governing Council and of the Native Representative Council, and was a strong advocate of inter-racial co-operation wherever possible, having no faith in the value of boycotts. At the time of his death he was Chairman of the Orlando and Meadowlands School Boards and active in the Moral Rearmament Movement. "He is gone" writes an old friend, "but good memories of him and his deeds remain in the hearts of his people."

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## Fort Hare

### SOME PRESS COMMENTS

**I**N South Africa and in Britain recent events at Fort Hare have received considerable attention. We print below selections from editorial comments that have been made.

#### "SOUTH AFRICA" (A LONDON WEEKLY)

The troubles at Fort Hare, the Native university college of South Africa, must fill everyone with disappointment who hopes and cares for African advancement. Up to now Fort Hare has been something for South Africa to boast about—a shining answer to the charge that the African is being denied educational opportunity, a beacon of hope for the future of the Native people. But Fort Hare is sadly threatened, and the threat comes not from some malignant new expression of racial discrimination, but from the misbehaviour and irresponsibility of the Native student population. South Africa was astonished to read, one morning in May, that the authorities of Fort Hare had taken the extreme step of closing the college and suspending over 300 of the students. A few days earlier there had been an ill-mannered boycott of the annual graduation ceremony—for no apparent reason except that of wilful non-co-operation—and this is now seen to have been the culmination of a systematic campaign of political provocation. A sorry state of affairs is revealed in the report of the commission which has investigated the situation. The commissioners—three educationists of independence and standing—were shocked to find how bad things really were. Not only was suspicion rife among the students—suspicion of the college authorities, suspicion of the white people, suspicion even of one another—but there was on their part a denial of freedom of speech and gross intolerance of anything in the nature of moderate opinion. Most of the mischief seems to have arisen from the fact that the students, with exaggerated self-importance, were prone to regard themselves as the spearhead of the African's political and racial struggle. Their way of identifying themselves with this struggle, apparently, was to defy college discipline and authority on every possible occasion. All very well to express their political sympathies, the commissioners say in effect, but why take it out of Fort Hare? Anarchy of this kind can have only one end. The present atmosphere is not merely unpleasant but dangerous, the commissioners warn, and may well lead to the utter destruction of Fort Hare. There are of course those who would welcome an opportunity to interfere. Let us hope it will not come to that. It will not do so if the students recognise in time that Fort Hare has other and more important services to render to the Bantu than the production of politicians. One of the

worst features of the situation is that the college is getting a bad name among the Native people themselves. The remedy lies first and foremost with the students. The college machinery can obviously do with an overhaul, but the commissioners can have no great confidence in the changes they recommend unless the students come to their senses and co-operate. It would be a thousand pities if, after so many promising years, the Fort Hare experiment failed, especially if its failure were due to irresponsibility on the part of Young Africa. In its new position as a constituent college of Rhodes University, it is on equal terms academically with European centres of learning and there is no real limit to its development except the limit the Bantu themselves choose to fix.

#### "IMVO ZABANTSUNDU"

The Report issued by the Commission of Enquiry into conditions at Fort Hare gives cause for perturbation.

The Report is constructive and there is little doubt that many of the recommendations, if accepted by the college authorities and the students, will go far to improving the position.

What does give reason for concern is the suggestion that at least some of the students are opposed to all authority as authority, and appear to confuse legitimate discipline with "Baasskap."

This state of affairs is not, we think, confined to Fort Hare. Nor is it entirely confined to youth.

In many spheres of public life and even in sports clubs whenever Africans assume responsibility there immediately arises a body of opinion the aim of which appears to be not constructive criticism, but rather the destruction of authority.

That the African should be suspicious of Authority is no cause for wonder. The regulations and restrictions which have been enforced by various Governments have been largely responsible for this. It is, however, deplorable when, as happens from time to time, those who are endeavouring to help the African people are regarded with hostility, a hostility which is directed towards both fellow Africans and sympathetic Europeans alike. Such an attitude would perhaps be expected from an illiterate and uneducated people but most Africans realise the implications of civilisation. If they stop to think they must realise that any people who aspire to progress must have leaders and that the acceptance of leadership automatically means the acceptance of discipline to some degree.

Upon the ability of its leaders depends the progress of a people, not necessarily its political leaders, but the men



and women who accept responsibility in the community.

It is to our Universities that we look for many such leaders, and we would appeal to the students at Fort Hare to consider, when they find Authority irksome, to keep in mind that in a few years time they in turn may represent Authority, in some form.

#### "CAPE TIMES"

Although there is some uncomfortable reading in the report of the three-man commission which investigated recent troubles in the Fort Hare Native College, there is no need to take too tragic a view of the situation. The report itself is permeated with a robust faith that, with reorganization and goodwill, better relations will be established between staff and students and, with that, better student behaviour. The bad behaviour reported by the commission divides naturally into two aspects: the political aspect, which is a direct expression of the Bantu nationalist feelings of the students; and the moral aspect, which is not specifically Bantu.

The political truculence that has led to non-co-operation with the staff and to intimidation of the more moderate elements among the students is a most deplorable thing, because the sort of behaviour which arises from it destroys that spirit of give and take and free exchange of opinion within the student body which is one of the most valuable parts of university life. In an ordinary university there are always many students with a fiery enthusiasm for a variety of causes; but there is also a rough-and-ready tolerance which allows even a crank to express himself—although it can be drastic with bores and nuisances. If the intolerance of dissident opinion in Fort Hare goes on all the students, including those who shout down dissidents, will be losing something of incalculable value. But, apart from the influence of Native political organizations outside the college, it may well be that this intolerance is fostered partly by the rather grandmotherly disciplinary rules to which the students have been subjected, as well as by the lack of facilities for physical recreation. If these defects are remedied in the enlightened reorganization scheme recommended by the commission it should not be over-optimistic to expect improvement in time.

At the same time the country must recognize that the nature of Fort Hare as an exclusively non-European and mainly Bantu institution will inevitably result in a higher degree of militant political demonstration there than is usual in other universities. As the commission observes, general disciplinary actions by the college authorities are taken by the students not as simple disciplinary actions but as expressions of *baasskap*. It is a natural development in a segregated institution, especially as long as the majority of the staff are Europeans. It is, incidentally, one piece of evidence discrediting the Nationalist argument

that segregation naturally leads to greater contentment and better race relations.

The disclosures of anti-Christian behaviour, excessive drinking and immorality are serious; but here again they should not be taken too tragically. Few who have gone through any university have failed to observe examples of these failings among some White students. What matters is how the problem is to be met; and the reorganization, with the provision of better common-room and recreation facilities, should help towards more innocent ways of letting off adolescent and post-adolescent steam. Hope that this may be so is based on two things: first, the experience of the commission itself. When it started its investigations it despaired of ever being able to establish mutual confidence with the students; but before it left there had been a marked change for the better. The second reason for hope is that relations between staff and students in the classrooms have on the whole been good. This fact strongly supports the commission's suggestion that the present hostel and general disciplinary systems are faulty rather than that the students are wholly and inherently to blame. There must, of course, as in all colleges, be some troublesome individuals who should (as in all other colleges) be expelled if they refuse to behave. But the system should be such that trouble-makers shall usually be an insignificant minority.

#### "EASTERN PROVINCE HERALD"

The chief recommendation which emerges from the report of the Commission of Inquiry into conditions at Fort Hare (Native) University College would seem to have a psychological rather than a strictly academic significance. For it implies that the minds of students have been dangerously pre-occupied with matters which in fact lie outside of the academic sphere. Except for their concern with the routine of degree-hunting—an affliction, incidentally, that is not entirely unknown in the "White" universities—there would appear to have been an over-emphasis in their daily existence on non-academic aspects of life, that is, on matters not directly connected with the business of acquiring knowledge. Politics and problems of personality adjustment seem to have loomed larger than is compatible even with student life.

When the minds of young men and women, no matter what their skin colour may be, have little else to occupy them but examinations, suspicion of the motives of their mentors, and the escapism provided by sex and alcohol, there is bound to arise an unhealthy atmosphere in which ordinary human relations become increasingly difficult. It is for this reason that the Commission rightly states that the deepest remedy for the existing unhealthy state of affairs must be sought in a broadening of the academic life



and in the development of cultural instincts, sport, and personal friendships.

Despite the best intentions of its founders and subsequent administrators, it is unhappily true that Fort Hare has become an institution of higher learning in the narrower sense of that word, rather than a university. The fault for this lies neither with the staff nor with the students, but with the comparative isolation of the College which is a consequence of the racial divisions in the country as a whole.

Another important factor, which is almost equally difficult to remedy, is the understandable lack of insight into motives and attitudes on the part of the students themselves. It may be that they are not entirely to be blamed if they confuse the legitimate discipline upon which university authorities naturally insist, with the baasskap policy that sours their lives elsewhere. It may be that their regrettable anti-Christian attitude is the natural offspring of a juvenile rationalism rather than of an unreasoning hatred of the good and the true. It may be that the explanation for their apparent lack of appreciation and gratitude must be sought in a feeling of inferiority that breeds suspicion and resentment.

But the very fact that these attitudes exist, and persist, constitutes a challenge which it would be unwise to ignore. As the Commission says, "quiet and effective" remedies must be devised which will have the effect of removing grievances, real or imaginary, and of winning the student body over to closer co-operation with the university authorities. They must be taught to appreciate the purpose of the academic curriculum and fellowship. At the same time, there cannot be any relaxation of the discipline without which no university could continue to exist. Students must be made to see the need for rules and regulations, and it must be brought home to them that there can be for them no educational privilege without corresponding obligations and responsibilities.

For all this there is a necessary precondition. There must be eradicated from the minds of the students, and from the public mind, the tendency to regard higher education at Fort Hare as different from education at any other university institution. Attendance at Fort Hare must become a matter for the same pride as is attendance at, say, Rhodes or Natal University. But in order that this may be so, it is necessary that the leaders of thought in the country should take the same interest in what has hitherto undoubtedly been somewhat of an academic stepchild, as they do in the other universities.

To the students, who carry at least an equal share of the blame for the unfortunate events which led to the appointment of the Commission of Inquiry, we would say: remember the symbolic value of Fort Hare, and do not do

anything that might jeopardise the education and therefore with the advancement of your people.

#### "THE TERRITORIAL NEWS" (UMTATA)

It will be recalled that, when the University College was closed in May last, following serious disturbances, a Commission was appointed to ascertain the root causes of the trouble, and to make recommendations regarding the future. The report of the Commission has now been published, and there appears to be good grounds for congratulating the members on the restraint which they have exercised in the apportionment of blame for occurrences which might well have led to the closing of an institution of the greatest significance to the future of higher education. It would seem that consideration was given to the possibility of distributing a very limited number of students among those universities which accept members of races other than white, and it seems possible that it was mainly because of the difficulties attending such a step that the Commission decided to recommend that Fort Hare be not closed. For this escape from a conclusion which would have been tantamount to closing the door to higher education for the Native people, there is reason to be thankful. It must be remembered that the fees at other universities are considerably higher than those which Fort Hare exacts, and that entry is more restricted. In addition, there is the serious question of accommodation at these larger centres.

It is not proposed to enter into the merits of the case which the Commission had to consider, but one fact stands out clearly, that whether the reopening of Fort Hare is to be temporary or permanent depends on the behaviour of future students, on their preparedness to treasure the privilege which the University College extends to them, on their willingness to submit to the discipline which college life imposes, and on their acceptance of the duties and responsibilities which communal life demands. Among these duties are diligence in their studies, consideration for their fellow-students and their tutors, a due regard for rules and regulations—particularly those which cannot be enforced—and a standard of behaviour above reproach, in other words, good manners.

The future of Fort Hare has been endangered. The first duty of students is to protect that future, for it is in their hands.

#### "DIE BURGER"

In almost unnaturally restrained language the Commission of Enquiry into the affairs of the University College of Fort Hare has laid bare a most unholy mess.

It confirms the impression formed at the time of the enforced closing of the institution that the difficulties there lie very deep and that something of urgent public concern had taken place. The situation as described by the Commission is indeed so dangerous that its analysis of the



causes as well as its recommendation for improvement seem to us, to put it mildly, entirely inadequate.

It may be that the full report gives a clearer insight than the extracts, but after reading the latter we ask with the utmost concern how on earth it was possible that a state-subsidised institution, under strong church authority and influence, and under the management of prominent citizens and scholars, could decline into such a rotten and evil plight. And from this question there arises spontaneously a disbelief that the means recommended—a change here and a re-organisation there, together with a few innovations—will clear the morass.

The Commission makes no secret of the fact that Fort Hare is actually sick unto death. From whence is the management of the institution, under which the sickness has developed so disastrously, to draw the inspiration, the vision, the energy to inaugurate a new order right away? And without such a new order Fort Hare is obviously doomed to pass from crisis to crisis, and in the meanwhile to be sending out its products into South Africa carrying a spiritual infection of the worst kind.

This makes the Fort Hare question a national one. The institution is a training-place of Native leaders in all kinds

of spheres. What they think and say and do today will soon determine the conduct of hundreds of thousands of their fellows. Can South Africa afford that the Fort Hare as described by the enquiry commission should play a part like that in the land?

We are afraid that very little public support will be available for the further development of this institution, or even for its continued existence, without the clearest guarantees that the wrong attitudes will be put aside. To this end it is necessary that there should be much more vigorous investigation on the subject of the responsibility for the present situation, and especially of the sort of ideology which the course, (or lack of course) at Fort Hare determines.

That the mind of the Natives educated and being educated, finds itself in a violent ferment is a commonplace. That responsible Whites must try to form and lead that ferment with sympathy speaks for itself. That there has been a fundamental failure in this respect at Fort Hare cries aloud from the Commission's report. It is essential for the future that this should be investigated to the bottom.

## South African Missionary Institutions

### KILNERTON INSTITUTION

*(In 1953 theological and missionary students of four communions, and of Afrikaans, German and English-speaking traditions, in the Department of Divinity of Rhodes University, Grahamstown, prepared a series of essays on "Some South African Missionary Institutions." It was our privilege to receive a copy of the essays, and it is our purpose to print some of them in our columns. We acknowledge the permission given to us by Prof. N. H. G. Robinson, who has succeeded Prof. Horton Davies, under whom the essays were prepared. Editor, "South African Outlook.")*

*The need.* The Rev. S. Broadbent and the Rev. T. L. Hodgson first began work among the Barolong of Sifudo (father of Moroka) at Maquassi in 1823. In 1824, however, Hodgson was recalled and the illness of Broadbent forced him to leave Maquassi. An attack on the Barolong scattered them, and they eventually settled at Platberg with Hodgson and Archbell as their Missionaries. The Rev. George Blencowe visited the Transvaal from Natal, and in 1873 the Rev. George Weavind was stationed at Pretoria. After the War of Independence the Rev. Owen Watkins and other ministers were sent out to reorganise the work.

In a letter to the Rev. John Kilner, the Secretary of the Missionary Society in England, suggesting a mission towards Central Africa from the Transvaal, Mr. Watkins

said, "It is important, yet vital to the whole scheme that a training institution for Native ministers be established. It should be at or near Pretoria as the chief base of the new mission and in order that the Chairman may be able to gain a personal knowledge of each man before he is sent into the interior. We could begin it in a small way, say with eight or twelve students, and without a special addition to our staff for this work, if we had any land or holdings in or near the town of Pretoria." The Rev. George Weavind also wrote and said, "Our great need is Native ministers . . . we must have a training institution."

On the 5th May, 1885, a Training School was opened at Potchefstroom under the Rev. J. G. Benson. There were seven students, but it was soon realized that Potchefstroom was not central enough, and that the rented premises were unsatisfactory.

In July 1885, Watkins was approached by some Native Chiefs asking him for help in obtaining land near Pretoria where they could live. Shortly after this, Watkins was sent for by the Manager of the local Standard Bank, who told him about a farm that was for sale near Pretoria. It was a farm of six thousand acres called Koedoes Poort, and the price was £1,500. Watkins wrote, "Now this farm is the very thing we need to save to our Church the natives of Pretoria. . . . we must buy the land if the Mission is to



grow and we shall never obtain it at so low a price as now." He wrote to John Kilner, and instructions were cabled to the Chairman, Mr. Watkins, and in his absence Weavind took over the farm for the Society. It was named Kilnerton in honour of the Secretary. In Watkins' diary, dated the 11th January 1886, we read, "Visited Kilnerton. There are twenty-six families on the farm. Selected site for Chairman's house and village. Kilnerton is a splendid property and will amply repay our outlay."

The District Meetings of 1886 record in their minutes that the work of the Institute had been constantly interrupted by the move from Potchefstroom as well as "by the manual work the students performed in the erection of their own and the teachers' rooms." The studies were pursued "whenever it was possible...and latterly we have been able to pursue uninterruptedly the ordinary course of studies. The intense desire to learn evinced by each youth from his entrance, continues undiminished, and there is never any necessity to urge, or even request them to prepare their lessons." The school taught Scripture, English, Arithmetic, Geography, History and reading. The students were trained to extend missions and establish schools, and from Kilnerton many teachers and evangelists have gone out to different parts of the Transvaal to spread the Christian religion and learning among their people.

In 1887 there were fourteen students, three of whom were ready to receive appointments from the District Meeting. Soon many natives had to be turned away because the buildings were not large enough. Growth was slow at first because the Chairman, who was in charge of the institution, was often away on long travels. The District Minutes of November 1888 record that a chapel was in course of construction at a cost of £250, this sum being raised by local contribution.

During the Anglo-Boer War, Kilnerton was closed and a fort sprang up in the vicinity. In October 1902, the Rev. Amos Burnet was appointed Chairman and he saw "the demand for a great development of the educational activities of our Church." "Kilnerton was to be a magnificent answer to that need." (*An Introduction to S.A. Methodists*—Leslie A. Hewson.)

The Rev. C. W. Mowson was put in charge of Kilnerton but his term of office was cut short. He was a great champion of the Bantu, and on one occasion he defended an old Native Minister so vigorously that it became expedient for him to leave the country. In 1904 the Rev. F. J. Briscoe took charge and remained at Kilnerton for many years. Under his charge the work advanced rapidly. In 1907 a girls' boarding hostel was opened under Miss Lillian Burnet (daughter of Amos Burnet) and forty girls were admitted. An industrial section was added, dormitories, class rooms and a dining room were built. Fees

were charged and in 1909 they amounted to £700. The students, who came from different tribes, were selected on the recommendation of the Superintendents of Circuits and had to bind themselves to serve in Mission Schools for three years after the completion of the training.

In 1911 there were 219 students on the roll and out of 76 who wrote the Government Examination 50 received the certificate. Mr. J. C. Johns was the first principal of the practising school and was succeeded by Mr. Puxley. In 1929 a Domestic Science department was started by Miss Cartwright and the building was opened by the Governor-General. A very fine stone Church was also built in memory of the Rev. Amos Burnet. A library was opened in 1933 in memory of the Rev. George Lowe who rendered valuable service in the Northern Transvaal.

The Junior Certificate department was started in 1933 by the Rev. A. M. Bolani and a new block of classrooms came into use in 1934. By this time the educational standard had been raised, and, whereas students were first admitted for training if they had passed the third standard, they were now required to have passed the sixth standard. In 1938 there were 430 in the High School and more than 800 in the Practising School. The Methodist Missionary Review of 1953 mentions extensive improvements to the Girls' Hostel and plans for a dining hall to hold 250 girls.

Some of the most famous names in Methodist history such as Watkins, Weavind, Shilling and Bottrill have been associated with Kilnerton. The Rev. Deryck Dugmore is at present in charge of the Institution.

"From the Church one can see for miles and miles to the north and to the west and to the east. It is a wide and beautiful country—the country to which the students will return at the end of their training, with a new outlook on life. There they will spread the light of truth and help to lead their people through the great transition that the White Man has forced on them—perhaps through the great personal transition to which Christ challenges each one. But no matter where they go—to farms, the reserves, or the towns and mines,—they will take with them the vision of a Church set on a hill, the silent witness of the great God who guides through every transition."

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*The Question of Worldliness*, by Frederick P. Wood. (Marshall Morgan and Scott, London : 3/6).

The Director of the National Young Life Campaign deals in this volume with questions raised by young people regarding their attitude as Christians to certain forms of pleasure and relaxation. He states the Puritan view with conviction and clarity, but some will ask whether this is the most tenable or helpful view.

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## A Code of Conduct for the Urban Bantu

*(We are indebted to Mr. F. W. C. Buitendag, Superintendent of Non-European Affairs for the Germiston Municipality, for permission to publish the important Presidential Address which he delivered to the conference of the Institute of Administrators of Non-European affairs in Southern Africa held recently in Umtali. Considerations of space have made it necessary to omit a few opening paragraphs.)*

OUR job as urban Native administrators can be defined as being that part of the general administrative machine, which, under the direction of the policy making body, or central government, as we know it, through the agency of the local government, has been specially designed for, and entrusted with the task of implementing and easing the adjustment to our western way of life of that portion of our black citizens who, lured by the promise of lucrative employment and, perhaps, a fairer share of the good things of the earth, have severed their connection with their rural home, some merely temporarily, others permanently, and have settled themselves in the precincts of our European villages, towns and cities.

The provision of housing is therefore merely incidental to the whole; only the first essential link in the process of adjustment; which, when provided, still leaves us with the unenviable task of steering and guiding this ever increasing group through the various stages of their contact with our own peculiar way of life, in such a way, that the ultimate product will be acceptable to us all, both black and white, and will make a healthy, happy and enduring co-existence possible.

It is on this latter aspect of our function as administrators that I, not without some diffidence, would like to take the opportunity of advancing a few suggestions which might be of general assistance in shaping our future approach to the problem:—

In my own home the social conduct of our family unit is governed by custom, unwritten rules which are observed by all of us. I am the breadwinner, my wife, the cook. I pay the bond and do the renovations. She supervises the housekeeping and does the mending. The kids break the windows and get a hiding for doing so. They also know that, irrespective of the fact that Paul Winslow knocked up six sixes and fourteen fours in his last innings, the playing of cricket on the passage runner will be similarly rewarded. Our neighbour has some lovely early peaches which we covet, also, a Scotch Poodle which is the envy of the neighbourhood. But these things belong to him and we respect his right of ownership. There is no written rule about it. It is just that we know them and act accordingly. Ours is in fact an average orderly home. Daddy might be somewhat irregular in his attendance at evening meals, but the

family understands. He is the breadwinner and might be attending a meeting, so his plate is kept warm. He also has first claim on the use of the bathroom in the morning, on the easiest chair in the lounge and on the services of the gardener—to clean his car. The occasional agreeable visitor is vaguely aware of the existence of this code, so seeks information on it and tries to comply with it himself. And this is as it should be. It has in fact always been like that. We are governed by tradition. A tradition copied by us, my wife and myself, from our parents and modified by us to suit our own, maybe selfish ends.

A few days ago, ostensibly in order to answer the call of duty, but in actual fact attracted by the oft repeated promise of good things, I left this happy environment to come to Rhodesia. On the way I put up at a hotel for the night. On signing the register I note that "The Management accepts no responsibility for the loss of valuables and personal effects from patrons' rooms." I make a mental note to be particularly careful with my cuff links and studs. At home this is the wife's responsibility—she finds them when they are "missing"—As I turn I notice that "Children are not permitted in this lounge." I must remember that too. In my room a businesslike notice informs me:

Charge for this room: 4/6 per night

Meals: Breakfast 7—9 a.m.

Lunch 1—2 p.m.

Dinner 7—8 p.m.

(No coming late for meals here)

Morning tea served in the lounge from 10—10.30 a.m.

A special service charge of 2/6 is levied on all meals served in rooms.

Rooms should be locked at all times and the keys turned in at the desk on leaving.

Wireless sets and other electrical appliances are not permitted in rooms, except by special arrangement with the management.

Female visitors will be entertained in the lounge only.

A footnote, in red, reminds me that corkage will be charged on all liquor consumed in the room!

Yes, there is no doubt about it, I am indeed a long, long way from home. As I turn to the wash basin I am left with no illusions. I have arrived in a new environment. Mine host, prudent man that he obviously is, is taking no chances on any aspects of my conduct, while under his roof, which might have an adverse affect on him or his other guests. In short, I toe the line or get out. This is the only basis on which co-existence in his hotel would be possible for me, him and his staff and other guests.

My own cherished code of domestic behaviour, my custom, here is of no force and effect. A written code has been substituted for it. If I stay long enough I might



presumably be able to wrangle one or two concessions, that is, if I am prepared to pay. In time, the Manager and I might even become friendly, and as we learn to trust each other, we might even by mutual agreement come to ignore some of his written rules. In fact, as we get to know each other we will gradually revert to an unwritten code regulating our relationship with each other—I might even be presumptuous enough to get the garden boy to wash my car—with this difference, however, that the Manager may at any time exact from me meticulous compliance with his written code. My remedy remains, I am free to move on.

On the other hand, he is in no doubt as to the possible effects calculated rudeness, on his part, or unfair treatment of his visitors might have on his business. Driven to vindictiveness I might try to blackball him with the R.A.C., the A.A. or Travel Bureau. Consequently my contract with him is fair and equitable. It leaves both of us free to apply sanctions, should the need arise.

I offer no apologies for concluding this narrative of my adventure into Rhodesia on this somewhat morbid note. But then I did not set out to amuse you, but rather to draw the close parallel between my own inauspicious arrival at the hotel and that of the average Bantu "traveller" in one or other of our European urban areas.

The point I wish to make is this. If the Bantu is desirous, irrespective of the economics of the matter, of sharing the shelter of our European urban roof with us, it is only fair to expect him to comply with certain basic requirements of conduct without which no happy co-existence would be possible for us. In our common interests these basic requirements must be fair and equitable, with obligations which both parties must honour. They must be simple and straightforward to avoid misinterpretation. It is essential that they should be flexible so as to allow of future adjustment as we get to know and trust each other. In a way they must also take the place of that part of his unwritten code of domestic, social or moral conduct which became redundant the moment he arrived in our urban society. Finally, there must be scope for the application of sanctions by either of the two parties.

Let us now test the position at present obtaining in our urban areas against the prudent business man's formula for co-existence under his roof.

As I see it, endless time and energy have been expended on the framing and enactment of statutory "do's," "don'ts," and sanctions for transgressors, in both groups, European and Bantu, in respect of the more important points of urban contact between us. In modern society this naturally covers a vast field, and so we have our respective Urban Areas Acts, with the legion of amendments and the regulations and proclamations framed thereunder, our legislation for the control and protection of labour, and a mass of other legislative matter which

applies to a greater or lesser degree—altogether a most imposing array of rules and regulations, known in a vague sort of way to a few of us, completely unintelligible to the mass of the Bantu, and a happy hunting ground for a few lawyers who specialise in the intricacies of these laws, their application and evasion, and who in consequence are earning a comfortable Bentley existence on the fruits of their labours—much to the chagrin of both legislators and administrators.

With a few laudable exceptions, no effort has, however, been made to lay down specific rules of conduct, in the purely social field, to be observed in the interim period between arrival and ultimate adjustment to the new environment.

By comparison our own efforts to devise an effective formula for regulating this process of adjustment to a new environment accordingly fall far short of the blunt straightforward approach adopted in our example. The results are known to all of us and briefly amount to this :—

That the average urban Bantu today nourishes a deep-seated distrust of the European, based on the firm conviction that, no matter how hard he tries to live an ordinary exemplary law abiding life, the latter, in some unpredictable capricious way is bound to find some section or clause in some dusty statute or other, that he, the Bantu, has never seen or heard of, to charge and convict him under. In consequence he has ceased to care a great deal for the white man's law or the white man's justice. He has in fact become a man with a grouse who cannot see any good in anything ; who entertains an almost unreasonable suspicion of every act of the white man, however well intentioned it may be, be it housing schemes or organised welfare services, and who harbours dark thoughts of retribution against a society which has such different values from his own, and which in his own mind, owes him so much.

To add despair to despair, Urban Bantu society, devoid of the protection which adherence to a common code of conduct gave to its individual members in their old environment, has drifted through the years into a state of utter social chaos ; a polyglot society, without a social conscience and without the self-imposed social sanctions which alone can keep a society on an even keel, give it character, and make it work. In this society—and I refer here more particularly to the major urban areas of the Union,—domestic happiness in the pattern of our western way of life, and to my way of thinking, the very essence of life itself, is a rare thing, which when we come across it makes our hearts ache with sympathy for a father and mother who under such circumstances still succeed in keeping the family unit intact. For in this society, except for this small solid hard core, marriage has ceased to be a sacred institution. Cohabi-



tation is marriage and locking the door to one or other of the partners, is divorce. Children do not know their fathers and fathers cannot tell their children. With callous disregard for the consequences, it offers asylum to every Bantu man and woman who seeks to escape the sanctions for undisciplined conduct in some other more ordered society.

This then, is the type of society whose adjustment to our way of life it is our function, as administrative officials, to implement. It certainly does not look an attractive proposition.

In my own mind one thing is clear, and that is that if we are to achieve any worthwhile return for our efforts, some new approach to the whole question of the Bantu's presence in our Urban areas will have to be found. My own suggestions in this regard would be :—

Let us in the first instance start off by taking stock of all existing legislation which has even the remotest bearing on the presence of the Bantu in our urban areas. Let us discard everything that is superfluous, and then substitute for what remains, one single consolidated Urban Bantu Code stating in clear, straightforward simple language the conditions under which the Bantu will be permitted a share in our European urban existence ; the privileges and rights he will acquire and the obligations he must honour in order to qualify for these. So much for existing legislation.

To this code I would add one new chapter, laying down in writing specific rules of social conduct which will be observed by every Bantu man, woman and child, while in the urban area. These rules would be aimed at establishing, once and for all, the sanctity of the urban Bantu family, as a disciplined social unit which would serve as the foundation on which a new society will eventually arise.

This Institute, in common with welfare organisations and responsible Bantu public opinion, has long advocated the compulsory registration of all Bantu unions. That request would now fall away. It would be written into the Code.

Serious consideration would also have to be given to the possibility and advisability of writing into these rules the principle of parental responsibility for the conduct and actions of his children, this to my mind being the only possible solution to the problem of juvenile delinquency and general lack of discipline among the urban Bantu.

Sanctions for breaches of the Social Code would be strict, and repeated non-compliance therewith would entail the removal of the transgressor from the urban area to his place of origin or specially created institutions for correction.

To encourage and foster the growth of a sense of responsibility and the introduction of self-imposed social sanctions,

urban Bantu Courts would have to be established in every urban Bantu residential area. (The Union's Urban Bantu Authorities Bill, visualised not only the establishment of such courts, but also the creation of a Bantu Authority, with administrative functions and power to legislate for the community under its control.) This Court would be made responsible for enforcing compliance with the provisions of the social code, and would be left a wide discretion in selecting the type of punishment, which would have to be served in the community, to be meted out. Only cases also involving persons not of the Bantu race will be dealt with in the European courts. Finally, I would make the study of this Code compulsory in every Bantu school.

In the second instance I would advocate the adoption of a system of compulsory education for the urban Bantu child. In the Union, where the Bantu Education Act has recently come into force, the prospects for such a scheme have now advanced beyond the stage of mere wishful thinking, particularly in the light of the recent policy announcement which now makes it possible for the required accommodation to be financed from National Housing Funds. If the national economy demands that both parents should be gainfully employed, it is only reasonable that everything possible should be done to ensure that the children do not roam the streets in their parents' absence.

The urban European community, too, has a role to play in this process of readjustment. If there was greater understanding of the Bantu's peculiar problem of readjustment to a new environment by this section of the community, our work as administrators would be eased beyond measure. As it is, every European in the community sets himself up as an authority on every aspect of this vast human problem, this notwithstanding the fact that the knowledge on which his conclusions are based is often of the sketchiest, far removed from reality and invariably based on some particular personal experience, the vagaries of the wash girl, the impudence of the petrol attendant, or the fact that the office tea boy was caught pinching sugar or drinking tea out of the boss's cup.

Until such time as some rational thinking on the problem confronting us is forthcoming from this quarter, the dice must be considered to be loaded against any real progress being made in achieving our objective. The solution, as I see it, once again will only be found in education—this time of the European child. To this end I would urge that urgent and immediate consideration be given to the possibility of including in our European school curricula a study of at least the elements of existing legislation governing the presence of the Bantu in European society, and where practical, also the teaching of at least one Bantu language. The latter is already established practice in a



few European schools in the Union, and commends itself as a step in the right direction.

Finally, we must accept that we as the responsible administrative officials, under the direction of the State, also have a contribution to make. To give of our best we must arm ourselves with knowledge and understanding, with patience and goodwill, and above all, with the will to serve, because, if we fail, all the constructive planning in the world will be of no avail.

The Council of your Institute is deeply conscious of our responsibilities in this connection and would appeal to every head of a Department of Bantu Administration and

local authority here represented to prevail on administrative staff to avail themselves of the courses of specialised study prepared by the Institute itself and also offered by most of our Universities. For it will only be when we are satisfied that every administrative officer, however humble his function, is fully equipped for the task at hand, that we shall be able to declaim with Winston Churchill:

That we feel we are treading along the path of destiny and that our past experience and knowledge have fitted us peculiarly for the part we will be expected to play.

## Sursum Corda

*A city set upon a hill cannot be hid.* Matthew 5:14.

**J**ESUS Christ was a master in the art of forcible expressions. By an apt simile or a strong phrase he securely lodged deep moral truths in the minds of his hearers.

A city set upon a hill! We have all seen one, and understand the figure. As soon as we round the hills and enter the plain our eyes are at once drawn to the city-crowned hill.

It is the outstanding landmark: as long as we are in that plain the city upon the hill influences us—living in the eye even when the back is towards it. By its mere position it exerts an influence upon us.

In this Jesus sees an analogy to the spiritual life. Where the Kingdom of God has come in a man's heart—where the light from God has dawned—that at once makes a man 'a city upon a hill': unconsciously he attracts the notice of those who enter his plain. Simply in virtue of what he is he exerts an influence. A luminous body cannot help giving out light. It must do so, by reason of its nature: it only fails if some lamp shade be thrown over it. So the Christian who never denies his faith, who does not quench his light, exerts an unthought of influence. He is a city set upon a hill—and cannot be hid.

But what Jesus says here of the effects of the Kingdom of God in a man's heart, is really true of every man, whatever his belief and life may be. His plain may not be an extensive one: but being set there, in possession of a spiritual nature, he becomes a city set upon a hill and cannot be hid. He cannot prevent an influence going forth from himself. Even the shallowest character—even the most perverted moral nature is a great and mysterious deep, and throughout life deep is continually calling to deep, though the language may escape our ears. Every life is charged with a solemn responsibility. No matter though your plain be only the 'erf' on which you live, or the workshop in which you labour, you are there set upon a hill and you are exerting an influence. Wherever men

live and move together there is 'the strong magnetic call of spirit unto spirit.' We are cities set upon hills: and say what you like, we cannot be hid.

Jesus knew this great secret of influence and made full proof of it in his ministry. He did not trust to preaching alone: he called the twelve unto himself: brought them daily under those thousand influences which played from out his own holy character. It was that which made them eye-witnesses in later years, and gave them their character as 'imitators of Jesus Christ.' God has so constituted us that we are far oftener and more powerfully led by types and examples than by speeches and arguments. Imitation is the greatest power that children possess, and we remain children of larger growth to the end of life. It is example which influences us: every day of our lives we influence one another and borrow from one another.

Let us draw some conclusions from Christ's meaning—a city on a hill cannot be hid.

*First.* There are men who think it does not matter what they do as long as it only affects themselves, for example by drinking or gambling, or by evading responsibility. Before a text like this we are roused to a sense of the dignity of being living souls, and of the commanding position we occupy in respect of our spiritual endowment. Every man has the making of his own character largely in his own hands. Every character that is made becomes a radiating source of influence reaching out into undreamed of quarters.

You know the aphorism: 'a great man is always a great new cause.' Men come under the spell of his magnetism, and almost unconsciously catch his spirit. He is a new cause: he changes their drift; he alters the ideals of society, and creates a channel for natural development.

The tone of the British House of Commons is on the whole worldly. Into that house Mr. Gladstone came, and by the greatness of his personality changed that tone and



imprinted upon the house something of his own spiritual earnestness. 'A great man is a great new cause.' Now we cannot all be great, but we can all be ourselves, and every man in his own measure is a cause—influencing others for good or for evil. He makes his character, and that cannot be hid. No man can shirk the tremendous responsibility of living. It is impossible to entrench oneself behind the walls of his personality: for the walls are crystal and the message cannot be kept dark. Some one is purer and brighter or some one less noble and true for our influence. We are cities set upon a hill and we cannot be hid.

What kind of city are you building? Are you a strength or a weakness to those around you, a stimulus or a stumbling block, are you helping men to rise or are you knocking them down? You are either the one or the other: for here no man can be neutral. "We fling our tendrils round what is near us, be it castle keep or pigsty wall." Which are we, castle keep or pigsty wall? No man can lead an uninfluential life; children are watching our every movement and drinking in the message of our life. And the time is coming when they will reproduce it. Will you be able to bear the sight?

*Secondly.* That it is neither right nor wise to find fault with the plain in which we find ourselves. It is not the plain that is the important matter, but the city on the hill. Our plain may be limited: it may be dotted with commonplace people. Yet it is where we have been placed and asked to build our city. If we are building truly, our labour is not in vain—for such a building it is impossible to hide.

The hopes which filled our hearts when entering our life's work may have been sadly shattered, and the position aimed at never reached. But let us never think that we have been swept into a backwater and left unnoticed. We have our present work and our present opportunities, and here and now we may be exerting the best influence we are capable of.

I remember once seeing the inscription on a German drinking vessel—'klein aber mein'—small, but mine. It is what each one of us should write over the little sphere in which we have been placed—'klein aber mein': the plain in which my presence tells and where I cannot be hid.

The little child perhaps who is now receiving his impressions from you, will return some day, with his reputation made, and tell out how all that is noblest and most heroic in him had its origin in your influence. Yes! No matter where he is placed—no matter how seemingly buried out of sight—the righteous man's memorial shall everlasting prove.

*Thirdly.* That the active influence which a man seeks to exert in church or state or home may be completely overthrown by the silent but penetrating evidence of the daily life. Some men and women are great talkers and

think they are going to change the world by their speeches. But unless the life tallies with the preaching, the public performance will have little effect. It is a case of two forces striving against each other: and men know which to hold by. They do not value ideas which have so little personal influence in the life of their advocate. 'Beware,' says the old Puritan, Richard Baxter, 'lest you unsay by your lives what you say with your tongue. One proud word, one covetous action may cut the thread of many a sermon.'

The only force which will make the world good is good character: and where do you see that? It comes out in the familiar discourses of life and not in the pulpit or platform appearances. No matter how silver-tongued a man's voice may be, it will appear the merest clanging cymbal unless the quiet influence of the daily life backs up the public deliverances. What do we think of Rousseau, appealing eloquently to the mothers of Paris to follow nature and bring up their own children, but going home and sending his own to the Foundling Hospital?

Of all the characters in the Pilgrim's Progress the most abject is Talkative—the saint abroad and the devil at home, who knew nothing about 'the soul of religion, which is the practical part.' "A city set upon a hill cannot be hid."

How are you going to make your speech and your life agree? For this inward harmony I have no new method to impart: only that which ye have heard from the beginning. 'In Him is light and that light is the life of men.' 'If we walk in the light as he is in the light, we shall abide in the light, and there shall be no occasion of stumbling in us.'

To live an ordinary life well is the greatest of all things. 'A city set upon a hill cannot be hid.'

J. A. DAVIDSON.

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***Worshipping Together: A Service Book for Schools and Colleges*** (Oxford University Press: 4/6. Pupil's Edition 3/-).

To those on whom falls the duty of conducting worship in schools there are to-day no lack of helps. This book has its own special features. A large section is given to Morning Services, and these cover the main Christian themes, but also such subjects as "Doctors and Nurses," "Books and Science," "Students away from Home" and "Peace among the nations."

This is followed by a section of special services appropriate for the seasons of the year, "Old Boys' or Girls' Day," "End of Term and Leavers" etc.

A section is devoted to evening prayers, and a special feature is a section, "Notes for those who lead in Worship."



## An All-African Lutheran Conference

MISSIONARY societies of the Lutheran persuasion are at work all over Africa and churches have been planted from Liberia in the West to Madagascar in the East, from Ethiopia in the North to Cape Town in the South. The sending bodies number twenty-four and are based in Europe and America. The first of them to enter African field was the one which is probably best known to most of our readers, the Berlin Missionary Society, which began to establish itself in South Africa in 1842. Four of the other societies at work in Africa have records which pass the century mark, but there are so many recent entrants—the Wisconsin Synod, for example, opened work in Northern Rhodesia only a year or two ago—that the average length of service is less than sixty years.

The total African membership is reckoned at nearly a million, or rather under three per cent of all African Christians and less than two thirds of one per cent of all the African peoples south of the Sahara. Set against the immensity of the opportunity and need this will seem small, but it is a larger membership than in the Lutheran mission fields in other continents—Asia (mainly India), and Indonesia (mainly Sumatra)—and on the whole it is less varied and more homogeneous in race. It is, however, distributed over a vast area and in no fewer than fifteen separate countries, in four of which the churches are over two hundred thousand strong. (In contrast to this, of the 750,000 Lutheran Christians in Indonesia 600,000 are to be found in the one great Batak church of Sumatra.) It is not surprising, therefore, that the need for developing a sense of fellowship among the Lutheran families of Africa, and at the same time for emphasising their participation in the World Lutheran Federation, has come to be recognised among Africans and missionaries alike as an urgent matter. For the various local African missions have had very little to do with each other, even if they have known of the others' existence. The immensity of Africa operates all the time against intimacy.

One answer to the problem is being sought in the holding of the first All-Africa Lutheran Conference from the twelfth to the twenty second of this month in Tanganyika, the meeting-place being the Teacher Training Centre at Maranga. It is not intended that it should be a large conference; the number specified is one hundred and fifty, of which approximately two thirds will be Africans, the remaining third being composed of missionaries and missionary representatives, including visitors from several European countries and the United States of America. In reliance upon the leading of God's Spirit a remarkable and very comprehensive programme of subjects has been prepared and the speakers who are to deal with them have been chosen with great care. Twenty of them are indige-

nous Africans, eight being from the Union. Among the white speakers are several of distinction on account of their services to the Christian cause in wider spheres not necessarily Lutheran. The eminent German Bishop, Hans Lilje is entrusted with the topic "Our Heritage—Our Faith"; Canon M. A. C. Warren, General Secretary of the Church Missionary Society and one of the leading prophets of Christian Missions, is to deal with the closely related subjects of "Christ the Risen Lord" and "Revival in the Church"; Bishop Sundkler, of Sweden, also figures prominently in the programme, with Professor H. Meyer from Germany, the Governor of Tanganyika (Sir Edward Twining), Bishop Stanway, also from Tanganyika, Drs. G. F. Hall and F. Schiotz from the U.S.A., and the Hon. C. D. Sherman from Liberia who is President of the World Y.M.C.A., and many others.

To the African Christians this is a wonderful and undreamt-of event, and, indeed, it is in many respects an occurrence without precedent in the story of the Christian enterprise in Africa. There goes out to the Church throughout the world a most earnest call to support it with intercession, so that it may bear witness to all the people, (in the words of an African pastor of Tanganyika) "*of the wonder of belief in the Son of God.*"

That prayer for the conference may be "of one accord" and more widely offered, the following prayer, which is to be used in all Lutheran Churches round the world on Reformation Sunday this month, is being circulated to all who will offer it in sincerity:—

Father of all men, whose mercy is great towards all who stand in need, and whose Son is the redeemer of all who call upon Him;

We thank Thee that Thou hast called unto Thyself a Church among our brethren who live in the vast continent of Africa.

We beseech Thee for that Church and especially for all who are about to gather in Tanganyika for the All-Africa Lutheran Conference, to consider the affairs of Thy Kingdom.

Let the light of Thy sun, we pray Thee, shine upon the new day that is dawning in Africa. Put to flight the dark hosts of racial and national pride, of selfishness and intemperance, of ignorance and the worship of false gods. Give to Thy Word power and to Thy Church the Holy Spirit, that Jesus Christ may reign supreme.

Through the same Jesus Christ, Thy Son, our Lord.

*Amen.*



# Student Christian Association

## CISKEI REGIONAL CONFERENCE

SEPTEMBER-OCTOBER, 1955

**D**ELEGATES from six Branches of the Ciskei Region of the S.C.A. (Bantu Section) gathered at Lovedale on Friday September 30th, to be welcomed by Rev. Dr. R. H. W. Shepherd, the Principal. He mentioned the fact that the Lovedale Branch was founded by Dr. Donald Fraser in 1896, only Stellenbosch itself being earlier, and said that he felt it fitting that in the last year before the Government took over, Lovedale should be the venue. He also stressed the value to South African students of the world-wide aspect of the S.C.A.

The Conference then embarked on the study of what proved to be a most fruitful theme,—‘The Christian and Everyday Life.’ The first Address was given by Mr. M. O. M. Seboni of Fort Hare University College, on ‘The Christian at Work.’ Mr. Seboni treated his subject from the widest possible standpoint. “The work of a Christian is life itself.” He made the distinction between Christianity and ‘Religion!’ “Christianity is bigger than any one individual or group.... We must see a man’s Christianity through his life.... All our talents are held in trust.... Christ is our goal” and many other worth-saying things in this large context.

The evening closed with the Introduction of Delegates, appointment of Group Leaders and an Epilogue.

On Saturday morning we had an excellent address from the Rev. J. K. Zondi, Chaplain of Healdtown on, ‘The Christian at Home.’ Mr. Zondi very bravely drew on his own experience as son and father dealing with very practical problems in establishing and maintaining a Christian home, such as accommodation, privacy, the garden, dirt, hospitality, mixed marriages, etc. After each of the talks there was group discussion on sets of four questions which seemed to arise from the Lectures, and which helped to focus the attention of the members on the salient points. The discussion was particularly lively and vigorous following Mr. Zondi’s talk when dealing with the question whether there were any old Bantu customs which made Christian home life difficult, what one should look for in a life partner, etc.

Mr. Ken Fish of Healdtown, for long associated with E.M.W. of the S.C.A. then spoke in a challenging way on the subject ‘The Christian and Money.’ His theme was ‘money talks.’ It depends on our use of it *how* it talks. Again there was a spirited discussion on pertinent questions.

The final address was given by the Rev. Principal Pitts of Healdtown on the subject, ‘The Christian and the

Community.’ With eloquence and authority he spoke on Christian Leadership, concern for Community Welfare, and the coming of the Kingdom.

The Conference closed with a Service conducted by Rev. Dr. Shepherd, ‘Under the Oaks,’ the lovely out-door church at Lovedale, and as the delegates departed for their homes, expressions of thankfulness were heard on many sides that the Holy Spirit had indeed been with us and that we had been richly blessed.

Other Sessions were used to hear a report on the meeting of the Central Committee by the Chairman, Election of Office-bearers and Resolutions. The following were elected for the year 1955-56.

*Chairman* — Rev. Principal S. G. Pitts, Healdtown

*Vice-Chairman* — Rev. Dr. A. G. Rooks, Fort Hare

*Sec.-Treasurer* — Mr. K. Fish, Healdtown

### *Committee Members :*

Rev. J. J. R. Jolobe, Lovedale

Mr. J. I. Mothibi, Fort Cox

Mr. S. H. Gqubule, Fort Hare

Mr. M. O. M. Seboni, Fort Hare

Reports were given by the various Branches Lovedale, Fort Hare, Fort Cox, Healdtown, Emgwali and Uitenhage, and the Chairman expressed the congratulations and good wishes of the Conference to the most recently formed Branch in the Region, that of Uitenhage. Felicitations were also sent to St. Matthew’s Branch which was prevented from attending because of the celebrations connected with that Institution’s Centenary. Words of greeting were read from the new Bantu Section Secretary and others.

### **The Conference resolved**

1. That it would do all possible to impress upon the respective Branches represented the need for raising subscriptions and funds for the Section.
2. That it would meet next year at Healdtown Institution during the mid-term holidays September-October week-end 1956.

Rev. J. D. MAC TAVISH,  
(*Chairman & Acting Sec.-Treas.*)

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The attitude we have no right to acquiesce in is the attitude of never making up our minds.

*Charles Gore.*



## Our Readers' Views

### BANTU LANGUAGES : UNIFORMITY AND SPELLING REFORM

To the Editor, *The South African Outlook*.

Dear Sir,

In your August number of the *South African Outlook* there appeared a statement issued by the Bantu Education Department. I take it for granted that the Department issued this and allowed it to be published in the Press so that they could hear the opinions of others on it. So I take the opportunity, if you, sir, may allow me a space in your paper to do so, to give my own comment on it.

Personally I agree with what this Education Department is purporting to do. I read it with some elation because since 1921 I have prayed and fought in the Bantu Press for this idea. Firstly for Uniformity and Spelling Reform as a means ultimately to Unification, i.e., of like dialects. I saw and do see the necessity of creating a common medium "in a cluster of closely related dialects." I say I "fought" because I was opposed by many Africans—and I was given nick names—and even a European Professor in African Languages called me to his office in Johannesburg and requested me to abandon the idea. He said that I would not succeed because my people would not understand me. He wanted every dialect to be treated separately. I contended that we needed uniformity for the sake of our education and better literature.

In the course of time the Transvaal African Teachers' Association understood me and took up the matter. When the then Native Education Department had understood and came in, the T.A.T.A. left the work in their better hands. To-day North Sotho and Tswana have agreed on a uniform spelling rules, and we see some Sotho writers in the newspapers deliberately mixing up all the Sotho dialects showing that not only is uniformity among us but that even unification will soon be here to our (Africans) great advantage. Why then should I not be in elation?

H. M. MAIMANE, *Priest*.

Anglican Mission,

Mmakau,

P.O. Box 5, De Wildt, Tvl.

### The late Mr. H. W. Masiza.

We regret to record the death of Mr. Hamilton Makonza Masiza, formerly Headmaster of the Primary School in No. 2 Location Kimberley, from which post he recently retired. Mr. Masiza has left an example of continuity of service of which there are too few examples these days, for on leaving Fort Hare in 1918 he accepted service under the Kimberley School Board and to them he remained faithful

all his teaching career. He was the son of a Methodist Minister and was trained for the old T3 (Teacher's Certificate) at Healdtown Missionary Institution, and thereafter, at Lovedale Missionary Institution, for the Junior Certificate of the Joint Matriculation Board. He was one of five students who entered with this qualification, and was thus able to proceed directly to the matriculation certificate which he obtained in 1918.

From his first days in College, Hamilton Masiza gave evidence of ability to lead. Everything was new then and had to be organized from the ground floor by a handful of students drawn from all over the Union, all of them enthusiastic about the fresh opportunities then opened to them on a modest scale after ten years of preliminary organization and propaganda. Masiza, spare of figure and keen of feature as he remained all his days, energetically attacked the conversion of a piece of veld into the first College sports field and was during his term at College not only Chairman of the Sports Association but of the general Students' Council. He also edited the first (typewritten) College Magazine.

When he was appointed headmaster of the Kimberley School there was no proper building. On more than one occasion I visited him and found him contending with classes scattered over half a dozen or more church buildings, some of which were in none too good repair. They were, in fact, a disgrace to any authority attempting in such surroundings the education of children. On the last occasion however, after many years of such diffused effort, I found him in possession of a fine new modern school, erected under the auspices of the Kimberley School Board.

All his life Mr. Masiza was passionately fond of music and trained many African Choirs on the Tonic-Sol-Fa system, organizing and taking part in singing competitions for some of which he composed his own music. He had a good command of English and all his writing and figuring were as formally correct at the beginning of his career as at the end. He must have been an excellent trainer of children. If he had been able to pursue his College career he would have distinguished himself in higher studies; as it is, he must be reckoned one of the pioneers of African post-primary education and a teacher who has left an honourable name behind him.

A.K.

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No argument for Christianity is so powerful as its spiritual victories. These are won, not by criticising other people's methods, not by overthrowing fancies and speculations, but by faithful, honest labour, with the word of God.

*New York Observer.*